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NUMBER 19.

SAN SOPHIA.

BY ELEANOR S. DEANE.

I have heard that, high in a lofty wall
In the mosque of San Sophia,
Is the pictured face of One whom all
Of the Christian faith hold dear.
And, of old, the humble worshiper,
As he lifted his penitent cries,
Oft felt that the Lord himself was there,
Looking down through the mild, sweet eyes.

But as ages passed, the Mussulman,
With his sword and his creed, held sway;
San Sophia he changed from a Christian dame
To a mosque where the Moslems pray.

And Moslems, at the mezzine's call,
Come bending toward Mecca's shrine; while,
Unto this day, from the lofty wall
Looks the face of the Man Divine.

For they could not efface the image clear,
By the art of the limner made;
Though they painted it over 'twould still appear,
And, "Tis Allah's will," they said.

But ever the Christians have called it a sign
With the Lord's own seal, and they say
That the church built for Christ by Constantine
Must be theirs, for God's praise, one day.

And now, as I ponder upon the theme
Of "the Christ" and the Moslem sway,
No more seems the Christians' "sign" a dream,
But it moves like a prophecy.

A prophecy, not for the fake alone,
But for earth where the Lord hath trod;
For what He hath "set His love upon,"
He will yet bring home to God.

COUNT ZINZENDORF ON SANCTIFICATION.

BY REV. WM. MCDONALD.

In our former articles on Count Zinzendorf, we have sought to represent him in as favorable a light as the facts would justify. We come now to a brief consideration of his doctrinal views, especially on the subject of entire sanctification. On this subject he held and promulgated views which were persistently opposed by Mr. Wesley as new and utterly unknown in the Christian Church until he announced them.

What were Zinzendorf's views on the subject of entire sanctification? In answering this question, we are under the necessity of relying upon the statements of his doctrine as given by Mr. Wesley. Mr. Wesley states Zinzendorf's views sometimes in his own words, and sometimes in the language of Zinzendorf himself. His theory of entire sanctification is thus described: "We are sanctified wholly the moment we are justified;" "entire sanctification and entire justification being in one and the same instant." This is the substance of Zinzendorf's view as antagonized by Wesley. In response to a question propounded by Mr. Wesley in regard to the state of a believer, Zinzendorf says: "The moment he is justified he is wholly sanctified." Mr. Wesley further represents Zinzendorf as saying: "All true believers are not only saved from the dominion of sin, but from the being of inward as well as outward sin, so that it no longer remains in him." He further affirms that "a babe in Christ is as pure in heart as a father in Christ." There is no difference.

Of this strange doctrine Mr. Wesley says: "It was never heard of for seventeen hundred years; never, till it was discovered by Count Zinzendorf. I do not remember to have seen the least intimation of it, either in any ancient or modern writer, unless, perhaps, in some of the wild, ranting Antinomians." He further says: "It is a mischievous doctrine, attended with the most fatal consequences."

This doctrine has been revived of late, and persistent efforts are being made to fasten it upon the Church as the doctrine of Christ. And certain writers of the Arminian school, to escape the imputation of being called Zinzendorfians, have sought to make it appear that Zinzendorf's doctrine, as antagonized by Wesley, was *imputed* holiness, and not entire sanctification at conversion. One writer says: "It must be remembered that the holiness which he [Zinzendorf] described is imputed, not personal." "But his [Zinzendorf's] sanctification," says another, "was imputed. That is, he held that at justification the entire perfect holiness of Christ became ours, so that we were once and forever entirely sanctified, how much soever we might sin."

It is true that Zinzendorf held the doctrine of imputed holiness, but it is equally true that he held that entire sanctification is received at conversion. These two views are clearly stated by him. Mr. Wesley represents him as saying: 1. "That we are sanctified wholly the moment we are justified." 2. "That a believer is never sanctified or holy in himself, but in Christ only." In opposing these dogmas, Mr. Wesley very seldom attempts any refutation of the last-named error, but always attacks the first.

In a long conversation with Zinzendorf, whenever reference was made to the dogma of imputed holiness, Mr. Wesley replied, "We contend, I think, about words." Again: "The dispute is altogether about words. You grant that the whole heart and the whole life of a believer are holy; that he loves God with all his heart, and serves Him with all his strength. I ask nothing more. I mean nothing else by Christian perfection or holiness." But when Zinzendorf affirmed that "A babe in Christ is as pure in heart as a father in Christ; there is no difference," this was not "a strife about words," but a fundamental error to be met and refused.

Mr. Wesley's sermon on "Sin in Believers," was written to directly antagonize this false view of entire sanctification. Dr. Whedon very properly calls this sermon, "that anti-Zinzendorfian sermon of Wesley's which is and must remain the standard of the world over." If, however, Mr. Wesley intended to antagonize, in that "anti-Zinzendorfian sermon," Zinzendorf's view of imputed holiness only, or mainly, it is passing strange that nowhere in the sermon does he make any reference to imputed holiness—no, not even so much as name it. And the error which he sought to confute in that "anti-Zinzendorfian sermon," he says, was "simply this: Is a justified or regenerate man freed from *all sin* as soon as he is justified? Is there no sin in his heart? Not ever after, unless he fall from grace?" The churches at that time possessed little spirituality. "They made," says Wesley, "little distinction between a believer and an unbeliever." "To avoid this extreme, many well-meaning men, particularly those under the direction of the late Count Zinzendorf, ran into the other, affirming that all true believers are not only saved from the dominion of sin, but from the being of inward as well as outward sin, so that it no longer remains in him." He further affirms that "a babe in Christ is as pure in heart as a father in Christ. There is no difference."

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In opposition to these views, Mr. Wesley, in a most pointed manner, declares that a man may have justifying faith before he has, in the full sense, a new, a clean heart. Mr. Wesley rejected Zinzendorf's views because they were unscriptural. He contended that there is "in every person, even after he is justified, two contrary principles—nature and grace—termed by St. Paul the flesh and the spirit. Hence, although babes in Christ are sanctified, it is only in part. In a degree, according to the manner of their faith, they are spiritual; yet in a degree they are carnal." This is what Mr. Wesley calls "sin in believers." Not "liability to sinning," as has been affirmed in some quarters of late, but, according to Mr. Wesley, "infection of nature," "lust of the flesh," "corruption of nature," "the seed of all sin," "sinful tempers, passions, or affections," "pride," "self-will," "lust," "anger," etc. This is more than "liability to sinning," which means simply exposedness. All men, both good and bad, are exposed to sin, but such exposure is far from being that "lust," "pride," "anger," "corruption of nature," of which Mr. Wesley speaks in his sermon on "Sin in Believers."

It will be observed that it was not so much against imputed holiness that Wesley contended, as against that form of it which has come down to our time, and that did exist in his time. That it entered the Church through the dark door of Antinomianism, and has crystallized into its present form under Arminian fostering, there can be no doubt. But that it is, in the language of Mr. Wesley, "attended with fatal consequences," is clear to every one who has carefully observed its workings. It is opposed to the faith of Christendom, and as a dogma has been repudiated by every Christian church as contrary to reason, experience, and the Word of God, and as such should be rejected by every lover of truth.

So much for Count Zinzendorf as to his views on the subject of holiness.

WASHINGTON REVISITED.

BY REV. MARK TRAFTON, D. D.

The last time I was in Washington, until last week, was in 1862. Then the city was full of armed men; canon, baggage wagons, and ambulances rolled along the streets. The notes of the cavalry bugle and braying of regimental bands filled the air; all was bustle, and anxious faces met one on every hand. The streets were almost impassable for mud, and a dirtier, more disagreeable place one would search far to find. Now all is changed. Peace, cleanliness and beauty combine to render it the most beautiful city this side of Paris to be found. Boss Shepard, with all his faults, has a monument in the improvements he has left behind him in this great capital of a great nation.

But I am anticipating. It had been twenty-five years since I lived in Washington, and when there in 1862, I stopped but an hour or two. I had a desire to look upon it once more, to see the President and Mrs. Hayes before they retired to private life, and to see if I could do anything for my suffering country in the way of service by accepting some one of the many offices lying around and piteously begging some one to pick them up. So on Thursday I put an extra pair of scissars and collar into my hand bag, and took the cars at the Old Colony railroad at 6 o'clock p. m. for Fall River and onward. I will only say of the boats of that line—the Bristol and Providence—go and see them; if for no other object, pay one dollar for a passage in one of them to New York and come back in the other at night. Poor Jim Fisk! He put two millions of dollars into these floating Alhambra, and died as a fool dieth. On the way to Fall River, a man passes through the cars with a box of keys. You show the number of your state-room, which has been pre-engaged, and he hands to you a key; and on reaching the boat at once pass to your room, and are "master of the situation," except off Point Ju-

lith, where the "stormy winds do blow."

A resident of Washington twenty-five years ago would hardly recognize the city now, so great have been the improvements made. Old shanties are gone, rills of waste water are turned into sewers, hog scavengers dismissed, new and elegant buildings, public and private, erected, streets in which teams were often sloughed are concreted, and shade trees planted. Where can be found such magnificent hotels as the Arlington, the Riggs and Ebbitt? We looked into them only, not feeling just to pay four dollars per day for glitter and music when twenty-five cents will supply our needs. While Congress is in session, these hotels are crowded with the dear people who come just to "see the city, you know;" but a small axe was slipped into the pocket just as they left home which needed a little sharpening, and it might "come in play, you know." And then our member, how obsequious he is, to be sure! "Go with you?" Yes, to the ends of the earth, so he can get you out of the way. What a bore this continual calling, this never intermitting stream of letters must be to the members! Ah well, I know something of it. But, reader, should you go to Washington, leave all business behind, and go to see the finest city in the country—say Boston!

"If you please, my friend, where am I?"—this to a good-looking colored man as I stepped from the car and looked around, not recognizing a solitary landmark. "Where is you, sah? Why, you's in Washington, sah, sure?" "Yes, yes, I know, but in what part of the city?" "What part? Why, just in dis yere part, right 'ere." "Here, police, I'm a little turned around; this is not the old railroad station at which we used to alight from Baltimore?" "No, sir, this is another road—the Baltimore and Potowmack. It comes in east of the Capitol, and you are now on the island. Pennsylvania Avenue is yonder," flinging his hand northward. "Sure enough, and there close by is the Smithsonian Institution; but where is the Tiber that used to roll its noisy waves along its filthy channel?" "Under ground, sir," said the good-natured officer. "Golly, Jim," said the listening darkey, "dat ole gemmen jus' scape from de livery, else he'd fellow what plays Rip Van Winkle." "Here, cab, take me to 1324 G. Street West." And off we roll. There is no rattle or rumble of carriages on these smooth streets; one hears nothing but the rhythmic beat of the hoofs of the horses upon the concrete.

Settled in a comfortable room at Brother Ware's, I sallied out to see what was to be seen. A street car took me to the east part of the Capitol. The House was in session; the Senate not. The rebel guard at the door barred my entrance, but my old friend, Dr. Loring, just then came along, and took me to the office, where I procured my pass as an ex-member (thank God! I was not an ex-rebel), and passed in. What a change twenty-five years has been wrought! Not a familiar face in the House. Aleck was not in his place. The most of the members of that Congress are dead. We sat in the old chamber; this was occupied by the next Congress, but the relative position is the same—the Republican members are on the left, the Democratic on the right. Near where I stand sat Joshua Giddings, the old abolition hero. Just over there sat Keitt of South Carolina, from whose traitorous lips I heard the utterance, "For twenty years I have labored to destroy this Union;" and he was not arrested, as he should have been, for misprision of treason. He was shot by a colored soldier at Fort Wagner. Close by him sat Barksdale of Mississippi. He lost his wig one day in a scrimmage in the House, when some Republicans, intending to scalp him, seized him by the hair and it all came off together. He was shot at Gettysburg. Far back on the outer circle sat Felix K. Zollkoffer of Kentucky—the last name heard on the old roll call, when the members would begin to wake up, and come in from the lobbies. He was shot early in the war, at Pea Ridge, I think. Yonder sat Brooks, whom Providence strangled in his bed in Washington soon after his assault on Sumner.

While we have been chatting, we have come into a "camp," or cluster of wigwams made with boughs, simply as a shelter from the hot sun. Look into one of these booths. See that old man squatting in front of the smoking fire, no clothing from his neck to his waist; near him are two squaws prone on the ground, looking into the ashes; two urchins, six or ten years of age, stand gazing at us, bare and brown as a nut. They scamper away like dogs—simply animals, that is all. No, that is not all.

These are Piutes, only under the influence of this agency for a short time, just from the war-path in February. Still—and study this fact—with these very Piutes, since February, Father Wilbur has tilled one hundred and fifty acres of land. This camp reveals the lowest point of the Indian nature; the homes of the morning show what has been done during the fifteen or twenty years that the present agent has held sway. All were originally as degraded as the naked, lazy creatures you have just left behind you.

Another night's sleep, and you wake to find a beautiful morning; not too hot, but clear and dry, as are all days during the summer weather. We are off for sixty miles to-day. A few hours takes us through the farming country; past winnowing machine, where Father Wilbur stops for a few moments, and goes to work to show the native that nothing is nobler than honest labor; down to the "wards" of our nation would become intelligent, industrious and peaceful men. We hope, with him, that the day may soon come when this farce of treaty-making shall be ended, and the penalties and privileges of citizenship be extended to our Indians.

So I gaze in fancy upon that mass of familiar faces, the most of whom are in their graves, the fires of passion extinguished by the damps of death. I looked into the Senate chamber. A

solitary white-headed man with a venerable beard set in the clerk's desk reading. As I walked down the aisle, he raised his head and smiled. "I know you," said he. We had not met for twenty-five years. "How long have you been here?" I inquired. "Fifty years," said he. "I was a page when Daniel Webster was here." He is now keeper of the Senate. How often has this old man skipped across the chamber at the clasp of the hands of Webster, Clay, Benton, Cass, Butler, Hale, Seward, Sumner, Wilson, and scores of others all gone; Hamlin of Maine, upon whom I called at Willard's, is the sole survivor. So

we go.

Calling on Governor Claffin, I found him in a fine house with Senator Dawes, whom, strange to say, I saw for the first time, though he and I once ran a "go-as-you-please" political race together; but he, aided by that prince of political tricksters, outran me and took the prize. We had a laugh over it, and, as an *amende honorable*, he said, "If you will be at the White House at 8 o'clock this evening, I will introduce you to the President."

[To be continued.]

INTO THE INDIAN COUNTRY.

II.

FROM THE CAMP TO THE CAMP-MEETING.

ING.

BY WILLIAM INGRAM HAVEN.

While we have been chatting, we have come into a "camp," or cluster of wigwams made with boughs, simply as a shelter from the hot sun. Look into one of these booths. See that old man squatting in front of the smoking fire, no clothing from his neck to his waist; near him are two squaws prone on the ground, looking into the ashes; two urchins, six or ten years of age, stand gazing at us, bare and brown as a nut. They scamper away like dogs—simply animals, that is all. No, that is not all.

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Do you wonder that lazy whites on the outside try to sell whisky to yielding Indians, and then get them into trouble by stealing their ponies, till the powerless Indian uses his only legal weapon, and shoots his thieving neighbor? Then, of course,

a belligerent Indian should not own land as good as this, and so in steps the vagabond to take his place. This is about the history of all our late Indian troubles.

We have reached the ranch—only

a line of fence stretching out of sight in the distance. Here the department keeps a winter pasture, and here also are its branding pens. We

lunch, and ride back, reaching the

station at dusk.

It is Sunday morning, and another of these perfect days. After breakfast and an hour of reading under the vine-covered porch, we go out to a neighboring part of the grove where there is a little stand and seats arranged for camp-meeting. The Indians flock from all parts of the reservation, some coming in wagons, but most on horseback with their gay colored blankets and fancy hair bangles. They are a motley crowd. About five hundred have gathered, and listen intently to the preaching. Then follows an hour of testimony—a good home-like love-feast. See them rising, striking their breasts, and lifting their hands to heaven, telling with tears and exultation of the love of Jesus for them. One says,

"My heart is full of love like as with warm chuck," chuck is Klikitat for water. He surely has felt the baptism of the Spirit. For a truth God has here proved that He heals and purifies even the humblest.

We have on this reservation two churches and two local preachers, Indian lads born and educated here. Through the instrumentality of Father Wilbur we have about six hundred faithful members of the church. This is a good reward for an earnest life.

You may say that this is a model agency. True, but a model is only that which other things should be. This one reservation proves that wise Christian management will

The Sunday School.

SECOND QUARTER, LESSON VII.
May 10. Matt. 22: 1-14.

By REV. W. E. HOLWAY, U. S. N.

THE MARRIAGE FEAST.

I. Preliminary.

It was on the Tuesday (Farrar says Monday) before the crucifixion, that the parable contained in our lesson was given. The opposition against the teaching of Jesus had reached that degree of fierceness that the rulers without regard to party—Pharisees, Sadducees, Herodians—all united to silence Him. Hardly, therefore, had He entered the Temple on this memorable morning, before He was surrounded by a formidable deputation who sternly and abruptly demanded of Him, "By what authority dost Thou these things, and who gave Thee this authority?" Jesus calmly met their assault, by putting to them a question in reply: "The baptism of John, was it from heaven or of men?"—a question which He had a right to ask, but to which they dared make no reply. He declined, therefore, to inform them of the "authority" by which He acted, but did not let them go. He had a message for them. Rapidly, but with intense significance, He sketched, in parable, the conduct of the two sons—the one who refused to do his father's bidding, but afterwards repented, and did it; the other who blantly promised, but never performed. This was followed by the parable of the Wicked Husbandman, and this again by the parable in our lesson. It is probable that the terrible denunciations of Pharisaism were uttered immediately after.

II. Introduction.

Once before our Lord had used the imagery of a marriage feast (Luke 14: 16-21) to portray the blessings of the Gospel, and the behavior of those who were honored with invitations to it. Then He had spoken in the house of a Pharisee; now He was speaking in the Temple. Then the hatred of His enemies had not developed into a deadly purpose; now they were plotting how to take His life with the least commotion. Then He had emphasized the Gospel invitation; now His perspective reaches to the end of time and includes the final judgment. A king, so the present parable runs, is about to celebrate the marriage of his son with the usual festivities. The guests have been previously "bidden," and the day having arrived, servants are sent to summon them to the banquet; but they decline to come. Overlooking the slight put upon him, the king dispatches other servants with more pressing invitations: The feast tarries; "oxen and fatlings are killed;" to come to the marriage. But, strange to say, some "made light" of the invitation and went about their usual business; others, whose disloyalty had ripened into rebellion, took the servants and insulted and slew them. The king's parience gives way to anger; his armies go forth and take vengeance upon the murderers and destroy their city.

Meantime, as those expected have proved not "worthy," and the feast is not "furnished" with guests, the servants are again sent forth not to houses but to highways, and are directed to invite all—good, bad, and indifferent—to come to the feast. The hall is filled, the seats occupied, everything is ready, and then the king comes in. His eye rapidly scrutinizes every individual. All are dressed in the *cotillion*—the wedding garment provided for the occasion; all had laid aside their own apparel and supplied themselves from the king's wardrobe—all but one. And the king singled him out, and called him forth. "Friend, how camest thou in hither without the wedding garment?" Very likely he thought himself as well or even better dressed than the other guests, but he had committed a fatal mistake; he had disdained the king's garment and worn his own. And so he stands rebuked and "speechless." His host becomes his judge. "Bind him hand and foot, and cast him into outer darkness." Repentance is too late now. He has foolishly refused to do what was indispensable; and so judgment is executed, and he is "cast out"—an outcast to feed upon his own grief and mortification, and to wander in darkness. The parable ended with the proverb so frequently quoted: "Many are called, but few chosen."

III. Exposition.

Verse 1. *Spake unto them*—the rulers and elders who had questioned the "authority" by which He spoke and acted, and who, though they had retired to the outskirts of the crowd, could yet hear what He had to say. By *parables*—Farrar calls this a "day of parables."

Verse 2. *The kingdom of heaven*—the favorite subject of His parabolic teaching. *A certain king*—referring to the Father. *Made a marriage*—a wedding feast, in which the espousal of Christ the Son to the bride, representing the Church or entire body of believers, was celebrated. Believers as individuals are depicted as guests; the Church as an ideal whole is the bride. This imagery is common both in the Old and New Testaments (see Is. 51: 5; Ezek. 16: 4; Song of Solomon throughout; Rev. 21: 9). The union of the Divine and human natures in Christ underlies his utterable folly enforced.

It is the terrible silent reprobation. Hardly any of the guests have failed to be struck with the force and significance of this part of the representation. Off all the multitude of excuses that now pass current to justify the world's forgetfulness of its Maker, not one rises to his lips (Archer Butler).

Verse 3. *Sent forth his servants*, etc.—the earliest messengers of the Gospel—John the Baptist, the disciples, Christ himself. *Them that were bidden*—the Jewish people. They had been invited (bidden), and now, in accordance with the Oriental custom of announcing that the feast was ready, they were again invited (called). They were therefore expected. They would not come!—As this was a marriage feast given by a king, and as sufficient time for preparation had been granted, the refusal of his subjects to attend could have but one meaning—deliberate disloyalty and rebellion.

Verse 4. *Other servants*.—The king is forbearing and patient; he might have commanded attendance, but he had simply invited

Now he sends out a more pressing and urgent invitation. As this parable is prophetic, these "other servants" may refer to the proclamation of the Gospel after the day of Pentecost. *I have prepared my dinner*—the early, mid-day, introductory meal, with which the series of wedding feasts was opened. Allud applies it to "those preparatory fasts of the great feast which the Church of God now enjoys." Schaff refers it "to the beginning of privileges which culminate in the marriage supper of the Lamb." *All things are ready*—It was the fullness of time." Every provision had been made. In the killing of the "oxen" and "fatlings," many commentators find an allusion to the great Sacrifice, the slaying of Christ whose death was necessary to make "all things ready." *Come unto the marriage*—a plainer and more direct invitation which they cannot decline without palpably insulting the host.

The king graciously assumes that these guests deferred their coming through some misunderstanding, unaware, perhaps, that all the servants whom he now sends, to press the message with greater insistence and distinctness than before. Something of this same spirit of overbearing of the past is shown in the course of his language. *And now, brethren, I wot that through ignorance ye did it* (Acts 3: 17) (Trench).

Verse 5. *They made light of it*—treated this third invitation with contemptuous neglect. *Went their ways*—gave their minds to their own business, and soon forgot the invitation and the inviter. *Farm . . . merchandise*.—Some were farmers, some were traders; both classes represent the indifferent and the worldly, people engrossed in their own private pursuits, and utterly unconcerned at hearing Gospel invitations.

Verse 6. *The remnant took his servants*.—If the former classes represent the pre-occupied, busy classes among the Jewish people who were simply heedless of the offers of Christ, "the remnant" must refer to the wicked rulers and persecuting Pharisees, whose murderous hatred literally verified this word (Cheever).

3. "Put ye on the Lord Jesus Christ." The garment is freely offered. It costs nothing. It is white and spotless and chaste. It enfolds the entire soul. It will not cramp you. To wear Jesus is not to be ritually laced in and hammed down in a sort of insipid, stupid life. Jesus is no *strait-jacket*. On the contrary, the soul feels free in Him, strangely supported and strengthened.

There is room for the most generous development. Wear this garment of His righteousness while you dwell on earth. Let it distinguish you from the world. Wear it everywhere, at all times, before all men. Wear it unto the end. You need not fear that you will leave it in the grave. The texture is immortal. It will enshroud your departing spirit, and when you pass to the pearly gates, be this your plea: "Father Almighty, I have nothing of my own to bring, no merit, no grace; but look now on this robe and see whether it be Thy Son's coat or no."

4. *Questions.*

1. Under what circumstances, and when, was this parable given?
2. Who is meant by the "king," the "son"? What by the "marriage"?
3. Who are meant by "the servants"?
4. Who were first "bidden," and what was their behavior?
5. Who are meant by "the other servants," in verse 4?
6. How were they received?
7. What punishment did the king execute? How was this verified in history?
8. How was the wedding "furnished" with guests? Who are meant?
9. What is the meaning of the king coming in to inspect the guests?
10. Who was singed out, and why? What is the meaning of "the wedding garment?"
11. What question was put to him? Why was he "speechless?"
12. What was his fate and its meaning?

Myriads are not chosen, because they do not come; and we know not how many who come of themselves have not accepted of Christ (Whedon).

IV. Gleanings.

1. "Friend, how camest thou in hither without the wedding garment?" Followed of mine, how is it that thou hast thought to bring the defilements of the world, the "garment spotted with the dust," into this house of holiness? A servant of mine, where is the livery of thy service? A soldier of mine, where is the armor of thy mystical warfare? Baptismally consecrated to be a priest of spiritual sacrifices, where is the vestment of thy priesthood? Called to be a king, a sharer of the very throne of Christ, where are thy royal robes? And he was speechless" (Archer Butler).

2. A celebrated preacher of the seventeenth century, in a sermon to a crowded audience, described the terrors of the last judgment with such eloquence, pathos, force of action, that some of his audience not only burst into tears, but sent forth piercing cries as if the Judge himself had been present and was about to pass upon them their final sentence. In the height of this commotion the preacher called upon them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than anything he had yet brought before them. Silence being obtained, he addressed them thus: "In one quarter of an hour from this time, the emotions which you have just now exhibited will be stilled; the remembrance of the fearful truths which excited them, will vanish; you will return to your carnal occupations or sinful pleasures with your usual avidity, and you will treat all you have heard as 'a tale that is told' (Cheever).

3. "Put ye on the Lord Jesus Christ." The garment is freely offered. It costs nothing. It is white and spotless and chaste. It enfolds the entire soul. It will not cramp you. To wear Jesus is not to be ritually laced in and hammed down in a sort of insipid, stupid life. Jesus is no *strait-jacket*. On the contrary, the soul feels free in Him, strangely supported and strengthened.

There is room for the most generous development. Wear this garment of His righteousness while you dwell on earth. Let it distinguish you from the world. Wear it everywhere, at all times, before all men. Wear it unto the end. You need not fear that you will leave it in the grave. The texture is immortal. It will enshroud your departing spirit, and when you pass to the pearly gates, be this your plea: "Father Almighty, I have nothing of my own to bring, no merit, no grace; but look now on this robe and see whether it be Thy Son's coat or no."

4. *Questions.*

1. Under what circumstances, and when, was this parable given?
2. Who is meant by the "king," the "son"? What by the "marriage"?
3. Who are meant by "the servants"?
4. Who were first "bidden," and what was their behavior?
5. Who are meant by "the other servants," in verse 4?
6. How were they received?
7. What punishment did the king execute? How was this verified in history?
8. How was the wedding "furnished" with guests? Who are meant?
9. What is the meaning of the king coming in to inspect the guests?
10. Who was singed out, and why? What is the meaning of "the wedding garment?"
11. What question was put to him? Why was he "speechless?"
12. What was his fate and its meaning?

SUNDAY SCHOOL CENTENNIAL DAY.

May 30, 1880.

In pursuance of the action of the Board of Managers of our Sunday School Union, indorsed by the bench of Bishops, I hereby respectfully call the attention of the Church, especially of preachers in charge and Sunday-school superintendents, to the plan for celebrating the Robert Raikes' Centennial in Methodist Episcopal Sunday-schools throughout the world.

1. OBJECT. It is the object of this appointment to call to mind the earnest efforts of Mr. Raikes in founding the modern history of education in the eastern and western countries so little change that modern examples are nearly as good as ancient; of a vizier having lost his life through this very failing to wear a garment of honor sent to him by the world (Schaff).

2. *The king came in to see the guests*—after all are gathered, and the feast is fully furnished. This dread inspection in which every guest passes under scrutiny, can refer to the day of judgment. *Had not a garment to the door* of judgment. Had he not committed a fatal mistake; he had disdained the king's garment and worn his own. And so he stands rebuked and "speechless." His host becomes his judge.

3. *Bind him hand and foot, and cast him into outer darkness.* Repentance is too late now. He has foolishly refused to do what was indispensable; and so judgment is executed, and he is "cast out"—an outcast to feed upon his own grief and mortification, and to wander in darkness. The parable ended with the proverb so frequently quoted: "Many are called, but few chosen."

4. *Other servants*.—The king is forbearing and patient; he might have commanded attendance, but he had simply invited

now he sends out a more pressing and urgent invitation. As this parable is prophetic, these "other servants" may refer to the proclamation of the Gospel after the day of Pentecost.

I have prepared my dinner—the early, mid-day, introductory meal, with which the series of wedding feasts was opened. Allud applies it to "those preparatory fasts of the great feast which the Church of God now enjoys."

Schaff refers it "to the beginning of privileges which culminate in the marriage supper of the Lamb." *All things are ready*—It was the fullness of time." Every provision had been made. In the killing of the "oxen" and "fatlings," many commentators find an allusion to the great Sacrifice, the slaying of Christ whose death was necessary to make "all things ready."

Come unto the marriage—a plainer and more direct invitation which they cannot decline without palpably insulting the host.

5. *Friend, how camest thou in hither without the wedding garment?* Followed of mine, how is it that thou hast thought to bring the defilements of the world, the "garment spotted with the dust," into this house of holiness? A servant of mine, where is the livery of thy service? A soldier of mine, where is the armor of thy mystical warfare? Baptismally consecrated to be a priest of spiritual sacrifices, where is the vestment of thy priesthood? Called to be a king, a sharer of the very throne of Christ, where are thy royal robes? And he was speechless" (Archer Butler).

6. *Vesper service at 7:30 o'clock.* [See "Sunday-school Centennial Service."]

7. *Public service at 8 o'clock.* Singing by Sunday-school choir.

8. *Night song at close of evening service.*

9. *The Sabbath selected for this centennial celebration is the national Decoration Day, but as all loyal Methodists will devote Monday, May 31, to that patriotic service, it will in no wise interfere with it to observe Sabbath as a memorial of the brave and noble philanthropist who was a soldier in the army of Christ and a friend of humanity.*

10. *The plan of the Centennial Day is thus prayerfully submitted to the Church. Shall it have a response worthy of the Church and of the cause?*

J. H. VINCENT,
Cor. Sec. Sunday School Union, M. E. Church.

nati and Chicago. It is earnestly hoped that another collection will be taken in behalf of the Sunday School Union of the Methodist Episcopal Church at this afternoon service.]

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ENTERED AT THE POST-OFFICE, BOSTON,
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HERALD.

THURSDAY, MAY 6, 1880.

The new British ministry has been formed and sworn into office under the great Premier, Hon. W. E. Gladstone. The busy newspaper writers on the other side of the Atlantic, as on this, report surmises as well as facts, and credit their strong-minded Queen with no little hesitation in calling to her council the admitted hero of the late sudden and amazing political revolution. She is reported to have a strong personal prejudice against Gladstone, and its occasion is found in the asserted fact that her late chief adviser not only flattered her love of power, but consulted her judgment and seemed to defer to her opinions, while the former sought to impose upon her his own opinions and demanded her concurrence in them. The Marquis of Hartington was first consulted, and offered the position of Prime Minister, but declined in favor of the only man whom the country felt should receive the place. Lord Granville, also, the next and most conspicuous liberal leader, united with him in impressing upon her Majesty the propriety and necessity of calling the venerable ex-Premier and eminent statesman to her counsels at this important exigency in public affairs. The arrangement of the cabinet seems to give general satisfaction. The Secretary of India is Marquis Hartington; Earl Granville is Foreign Secretary; and Lord Selbourne, better known as Sir Rundell Palmer, Lord High Chancellor. The new foreign secretary becomes a person at this moment of considerable importance to us, as his predecessor leaves office with an open and somewhat serious controversy between the English Government and ours on the fishery question. The last letter of the English foreign secretary utterly repudiated the claims of our fishermen as presented by Secretary Evarts. It is to be hoped that another and a cooler review of the matter will now be taken by the new incumbent. The new administration has its hands full at once, to adjust all its foreign difficulties in Europe, Africa and Asia, and arrange for the payment of the increased annual expenses incident to the several distant wars which have been carried on. The present change in the English administration means honorable peace and the establishment of righteousness and justice in the earth.

Our ministerial and lay delegates left for Cincinnati last week with unbroken ranks and in good spirits. We trust a divine Providence will watch over them, endue them with all needed wisdom for their responsible duties, and return them in due season safely to their homes and their several fields of Christian service. They go full of speculations and uncertainties, especially on the delicate and serious questions of the distribution of the numerous and important offices in the gift of the Church. Some of them know not what may befall them, and are doubtless prayerfully preparing for any "burden" that may be placed upon them by the suffrages of their fellow representatives! They will all be in a better condition to attend to the business of the Conference after these questions of position are decided. We trust their suspense will not be unnecessarily protracted. They all have the confidence of their New England brethren, and if any of them return as secretaries or superintendents, they will receive the ready sympathy and aid of their colleagues at home in bearing the honors and responsibilities of their offices; and if they return as they go, simply brethren and common laborers in the great field, they will find us all rejoicing in the fact that our large Methodist Church has so many and such eminent men that it had no occasion even to summon these from their important posts in the regular ministry.

Cowper uses a significant figure in "The Task." Describing a "plump, convivial parson," who was both magistrate and minister, he bids his reader "examine well his milk-white hand" on which "here and there an ugly smutch appears." The man had touched corruption in the shape of a bribe. Hence the "ugly smutch" on his palm. Here the poet has given us a startling typical illustration of the really appalling truth, that corruption of every form leaves an "ugly smutch," not merely on a "milk-white hand," but also on the conscience.

It defaces character. The act may be forgotten, but the "ugly smutch" remains to fill the guilty with the fiery pangs of self-reproach whenever he takes time to look at himself as he is reflected in the divine mirror — the Word of God. Should he fail to see himself as God sees him until he has leaped into eternity, he will find the "ugly smutch" made by his sin on his character to be ineffaceable. There is no fountain for sin in hell. But here, thanks be to our merciful Lord! the "ugly smutch," be it ever so large, or black, or hateful, may be washed out by that precious blood which cleanseth from all sin.

There are many more hearers of the Gospel who postpone repentance and faith under the inspiration of a purpose to seek God by and by. "If, when we are dying, we can cry, God be merciful to us, it will be enough," is their secret thought. There is a depth of wickedness in such a purpose that is appalling to a reflecting mind, inasmuch as it is nothing less than a deliberate determination to be God's enemy as long as enmity to Him can be maintained without incurring its irrevocable penalty. Surely, if any human souls are specially deserving of hell, these calculating procrastinators must be among them. But they are self-deluded. The publican in the temple, whose sudden conviction of sin prompted his heartfelt cry for mercy, was saved in answer to a very short prayer, but his case affords not a jot of encouragement to souls who stifle conviction beneath a vile purpose to sin up to the very boundary line of divine forbearance. For them there is little or no ground of hope that when death is at their door, and sin can no longer yield them either profit or pleasure, they will be inclined to repent. Repentance is the gift of God, who, as saith Anselm, "hath promised pardon to him that repented, but He hath not promised repentance to him that sinneth" with such cool, calculating deliberation as theirs.

THE TRUE PROPHET AND HIS POOR COUNTERFEIT.

There would be little progress and few reforms if all men were prudent and carefully weighed every step they take. It is impossible to overestimate what the world owes to men of one idea; to imprudent men; men who only look upon one side of a question at a time; men who are not always consistent, taking equally strong position on opposite sides of the same question when under some strong impulse a change of opinion has occurred. These progressive men are so constituted that their convictions are peremptory; their minds admit of no alternatives; to hesitate with them is to be untrue to conscience and duty; all opposition is infidelity to righteousness; no language is too strong to express their apprehension of the justice of their cause; nothing is sacred that stands before them and the accomplishment of their mission; denunciations are but the normal expressions of their emotions, and they strike out with all their vigor in the direction of their convictions, whosoever head may happen to be in the way.

These men keep the world from stagnating. They are often uncomfortable to others; they are never easy; they always see something to be done, and they do not always carefully consider the measures they take to accomplish their object. In politics they are stalwarts and radicals; in reforms they are seized with the vital importance of pressing the one great moral movement in which they are engaged, at all hazards, and often to the neglect, for the time being, of almost every other work of charity or piety. When these men are unshillish and have no personal ends; when they are endowed with one or more of the elements of genius — at least that of persistence; when the end is a moral one, affecting the interests of society, or a class in it, and when the person fears God and seeks to keep His commandments — such an one becomes a leader of men, a prophet in his generation, a mover of reforms, and a John the Baptist, perhaps at the expense of his life, ushering in some grand era.

Such men are very apt to make mistakes; to judge uncharitably; to see only one side of the question under discussion; to misjudge motives; to be impatient of men of slower mould and more careful judgments; to fall into a cursing habit, and to spare neither character, nor office, nor friendly relation, but deal indiscriminately the severest blows upon foes and hesitating friends. But if these men remained silent, often no voices of reprobation would be heard, and giant evils would continue to stalk through society unrebuted. If they do not speak, the very stones would roll too long smothered evils. God has made these men to be prophetic voices; to cry aloud and to spare not. They are the sounds of providential trumpets to which the people do well to give heed. The old prophets were rugged men, coarse in dress and speech. If they were smooth-tongued and circumscipt as others, they would attract no attention, and their silvery voices would lull instead of startle the community.

But all men are not prophets. The divine mission in such a man is usually manifest. It is easy to imitate the eccentricities of such men, and not a few weaker men attempt this. They can denounce and curse. They can even exceed the world's prophets in violence of voice and action. They can suggest extravagant courses and force themselves forward as the leaders of the people. The true and the false prophet is distinguished, not by his robe or his role, but by his spirit. If the man keeps himself and his personal interests foremost; if he seeks position on account of his noisy urgency in certain reforms; if he holds his audacity at a price, and demands deference and place as the reward of his unmeasured attacks upon his opponents, he is an egotist, an impostor, and not a self-sacrificing messenger of God sent to awaken society from its perilous slumbers.

Rev. W. H. Kincaid makes an excellent and persuasive plea for the district conference, which, he argues, will be a valuable addition to our church polity if the General Conference should make it mandatory, and not optional as it now is. He thinks that it would organize and vitalize our local preachers. The National Local Preachers' Association have taken this subject in hand, and have sent a strong deputation to Cincinnati to secure such legislation as will make the district conference a permanent requisite of our church, combining a ministerial association, a Sunday-school institute, and a district stewards' meeting, and embracing all classes of church officials except trustees.

"Shall education by the State be exclusively secular?" is a question asked and negatively answered by President C. H. Payne, D. D., of Ohio Wesleyan University. He demonstrates that the State must aim at a moral end when it aims to make good citizens. To expect the teacher to develop moral character in his pupils without a free application of those great religious truths contained in the Bible, is worse than the demand of the Egyptian taskmasters that the Hebrews should make good bricks without straw. We hail this vigorous article of Dr. Payne as an omen that the pendulum which for a generation has swung to the extreme of concession to the demands of a handful of skeptics, is now moving back to the opposite end of the arc.

Dr. J. M. Buckley continues the discussion of "The Itinerant Ministry of the Methodist Episcopal Church," by replying to the chief objections raised against his article in the January number of the *Quarterly*, opposing the removal of the time limit from the appointment of preachers. He very cogently argues that the itinerary could not maintain itself without a time limit, and he proves by documentary evidence that a strong bishop as Asbury was perplexed and baffled, in one case at least, without a time limit, and found great relief in 1804 when the two-year limitation was first enacted. We sympathize with Dr. Buckley in his desire for "a little more flexibility in *extreme cases*," and we hope that he and his associates in General Conference assembled will wisely frame one more exception to cover such cases.

Rev. John Armitage, editor of *New Zealand Wesleyan*, contributes the last paper, "The Wesleyan Missions in New Zealand." This is a sorrowful chapter in the history of missions — toil for ten years before the first baptism, then great success, eagerness to hear and to read the Word of God, reform from pagan vices, a high state of morality and regard for the Sabbath, the awakening of intellectual life and the establishment of schools and churches, all to be blighted by the sirocco of European vices, of Romanism and the upspring of a deadly fanaticism, ending in a wasteful war of ten years between the English and the natives, in which the missionaries fled for their lives and two of them were murdered.

The International Christian Temperance Convention holds two sessions this year, one at Grimsby by near-St. Catharine's, Ontario, Canada, July 22 to 25 inclusive. Then comes the return, the gathering up of the fragments of the labors of half a century, and the slow eradication of bitter natural prejudice. What a proof of the divinity of Christianity is it that it has survived such reverses in almost every land!

There is the usual amount of editorial work in the synopsis of the *Quarterlies* and in the *Book Table*.

Now is the time for the General Conference to crown our venerable *Quarterly*, now in its sixty-second volume, with an index volume which will make its mines of truth available to thousands of our preachers. At the urgent solicitation of ZION'S HERALD, the attention of the General Conference of 1876 was called to the subject, and the matter was referred to the option of the Book Agents in New York. We now urge the General Conference to order the preparation and publication of a minute Index of the *Quarterly*, during the next quadrennium. The work should be under the direction of the editor, but it is too great for him to do without ample assistance. This work cannot be longer delayed without loss. We

know of subscribers to the *Quarterly* who are discontinuing because of this grave defect. Other *Quarterlies* are in the field and promise great things, and their proprietors are expending much money to make those promises good. A generous outlay of money for the index volume will not only be remunerative to the Book Agents, but will bring our beloved *Quarterly* into a position to compete with some very dangerous rivals. Is not, also, something due to that large number of subscribers who have faithfully stood by the *Quarterly* for many years?

Editorial Items.

TICKETS to the General Conference can be obtained at reduced rates by writing or calling on James P. Magee. See advertisement.

In our notice of the Chestnut Street Club last week, it should perhaps have been stated that President Warren was present as a specially invited guest, and not as a member of the association.

NUMBER 5 of the Humboldt Library of Popular Science, published by J. Fitzgerald & Co., 294 Broadway, N. Y., is "Education, Intellectual, Moral and Physical," by Herbert Spencer. Price 15 cents.

THE many friends of the much-esteemed Rev. D. B. Randall of the Maine Conference, will be glad to learn that "he has had a successful surgical operation, and although he is very weak, it is hoped that he will rally."

THE native lay representative from the North India Conference, Mr. Ramchunder Bose, to the General Conference, the Bombay Guardian thus speaks:

"He has given three lectures this week, two of them in the new church on Grant Road and one in the Free General Assembly's Institution. The first was on 'Mortality without Religion,' the second on 'The Death of Christ,' and the third on 'Theosis.' They were well attended, though the attendance of natives at the first was inconsiderable; those came out better, at the later ones. Mr. Bose has an excellent command of the English language, speaks with great fluency and precision. The lectures were arguments well reasoned and forcible, and well fitted to carry conviction. Mr. Bose is leaving to-day for Europe and America, and we hope he will have a prosperous journey. We think he will prove a very creditable representative of his class."

DR. TAYLOR, of Broadway Tabernacle, who has contributed weekly leaders as one of the editors of the *Christian at Work*, retires from its staff, his health having seriously suffered from overwork. He is now enjoying a needed release from labor in a visit across the Atlantic. The paper, however, is abundantly supplied with editorial service, and shows no lack of vigor, as it has not, from the first, of originality. The leaders are arguments well reasoned and forcible, and well fitted to carry conviction. Mr. Taylor is leaving to-day for Europe and America, and we hope he will have a prosperous journey. We think he will prove a very creditable representative of his class."

I. K. FUNK & CO. add to their standard series of valuable and neatly, but cheaply, published literature, "Ruskin's Letters to Workmen and Laborers"; "Fors Clavigera," in two parts; 15 cents each; "Self Culture," by John Stuart Blackie, 10 cents; "Idylls of the King," by Tennyson, 20 cents. Prof. S. Doolittle, D. D., who has heretofore edited the Sunday-school lessons, becomes an editor, and D. T. Moore has the farm and agricultural department. The paper shows very busy and successful editing, and well-represents the patronage it receives.

COL. INGERSOLL, in his lecture on "The Gods," said, "Take every country in the whole world, and the country that has got the least religion is the most prosperous, and the country that has got the most religion is in the worst condition." According to this, England and the United States must be in a horrible condition, and Zululand or Kamschatka pretty near paradise. In the name of all good sense, why don't we emigrate? But there is a better place still. Farther north they have no religion, only ice, while bears, and walrus. We shall be ready to chronicle the fact, that true to his expressed desire to seek the "highest good," he has started for the North Pole.

THE ALUMNI of Garrett Biblical Institute are requested to send answers to the following queries: 1. Full name. 2. When born, where? 3. Converted and united with the Church; when and where? 4. Where did you receive your education previous to entering the G. B. I.? 5. From what College or University did you graduate? 6. Have you received any degrees, and from what institution? 7. What Conference have you united with? 8. Any transfers? From what? 9. Incidents of special interest. 10. Foreign travels; when and where? 11. Author of any book or books? 12. To whom married? Births and deaths? Ages of children? P. O. address? Address T. B. Hilton, Arlington Heights, Cook Co., Ill. 13. On "Fallacies about Total Abstinence Considered." It is a good tract to send to some of our Boston clergymen in these days.

THE AMERICAN ARCHITECT AND BUILDING NEWS increases in interest and the ability of its management as its numbers advance. Its 29th is its last issue. Its short editorial miscellany embodies subjects of current discussion in the world of art. Its elaborate papers are on ventilation and Portland cement. Its architectural illustrations are always attractive and valuable. 15 cents a number. Houghton, Osgood & Co.

THE NATIONAL TEMPERANCE PUBLICATION HOUSE issues a strong and eloquent temperance address by Canon Wilberforce, delivered before the Church of England Temperance Association, Liverpool, and Zululand or Kamschatka pretty near paradise. In the name of all good sense, why don't we emigrate? But there is a better place still. Farther north they have no religion, only ice, while bears, and walrus. We shall be ready to chronicle the fact, that true to his expressed desire to seek the "highest good," he has started for the North Pole.

THE ALUMNI of Garrett Biblical Institute are requested to send answers to the following queries: 1. Full name. 2. When born, where? 3. Converted and united with the Church; when and where? 4. Where did you receive your education previous to entering the G. B. I.? 5. From what College or University did you graduate? 6. Have you received any degrees, and from what institution? 7. What Conference have you united with? 8. Any transfers? From what? 9. Incidents of special interest. 10. Foreign travels; when and where? 11. Author of any book or books? 12. To whom married? Births and deaths? Ages of children? P. O. address? Address T. B. Hilton, Arlington Heights, Cook Co., Ill. 13. On "Fallacies about Total Abstinence Considered." It is a good tract to send to some of our Boston clergymen in these days.

THE AMERICAN ANTIQUARIAN, for the quarter ending with March, edited by Rev. S. D. Peet, of Clinton, Wis., and published by Jameson and Morse, Chicago, Ill., is issued. Its opening paper, which is illustrated, is by the editor, upon the "Mound Builders." It was translated into French and read before the Congress at Luxembourg, Sept., 1878. J. W. Woodruff has a contribution upon "Indian History." M. C. Read upon "Explorations in Summit County, Ohio." A letter is given upon the question whether La Salle discovered the Mississippi. A. S. Galsworthy discusses the "Indian Numerical Adjective." Col. Garrick Mallory the "Sign Language of the Indians," and Rev. W. M. Beauchamp, the "Wampum Belts of the Indians." There are a number of interesting short editorial articles, a collection of titles of magazine articles on ethnology, etc., and book notices. The number is an interesting and valuable one.

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has performed effective service as a member of this body; he has been an earnest and faithful minister of the Gospel, and a bold advocate of the cause of temperance and civil liberty. For many years he has been prominently identified with the more important interests of the Church; has served often upon committees; has three times represented the Conference as a delegate to the General Conference; and has been for many years a trustee of Maine Wesleyan Seminary.

At the late session of the Conference, under great bodily suffering, he asked a superannuated relation. The sympathy and appreciation of his brethren were practically expressed by voluntary pledges amounting to nearly five hundred dollars for his benefit. The undersigned, in behalf of the Conference, tender to our retiring brother their heartfelt sympathy in his sufferings and their earnest desire for his relief from pain, and pray that the light of God's countenance may shine upon him and also upon his loved family during all their remaining pilgrimage.

P. JACOBS,)
C. C. MASON,)
S. ALLEN,)
Elders
of
Maine Conference.

Notes from the Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting. — The reply of Dr. Thayer to the essay of Bro. Lunnis made the order of the day for two weeks. Next Monday the meeting of the Evangelical Alliance will be held in Wesleyan Hall and will discuss the "book of morals" in our common schools. The regular class-meeting proved a very interesting and profitable service.

Personal. — We copy the following from the records of the Boston Preachers' Meeting: "Bro. Eastman made a personal explanation, stating at the request of Bro. McGregor that he had not intended on the Conference floor to charge Bro. McGregor with any criminality or immorality, and had been misunderstood if his remarks had conveyed that impression."

Boston, Broad Street. — The church has not only granted their pastor leave of absence to attend the General Conference, but with great generosity and thoughtfulness gave him a purse well-filled to pay expenses.

Moravian Street. — Last Sabbath six were received in full membership, four on probation, and five rose for prayers in the evening. The pastor's daughter, Miss Myra L. Bates, gave a very satisfactory reading last Saturday evening at the Central Congregational Church, Chelsea.

Waltham. — A large number at the Parsons' last Friday evening welcomed Bro. Norton, as they had before extended him the kindest greetings.

Charlestown, Trinity. — The new pastor received a very hearty reception, April 21. Hon. Livermore Hill presided. A bountiful repast was provided, and singing, prayer and speeches followed. A good religious interest prevailed, and five were at the altar, April 25.

Jamaica Plain. — Six were received on probation, six added by letter, and seven were baptized last Sabbath.

Watertown. — Three were baptized last Sunday. Some very beautiful cases of conversion have occurred within the last few months among the young people. Many of these are rare promises.

Lynn, Boston Street. — Several seekers were at the altar last Sunday evening.

Salem, Lafayette Street. — At the fourth quarterly conference of the First M. E. Church, April 13, a preamble and resolutions were adopted, without a dissenting vote, deprecating the extension of the pastoral term beyond the present three years' rule.

from friends in Makien and those present. The occasion was one of deep interest to all concerned.

MAINE.

Bridgton. — A fine floral display in the church, April 25, attested the cordiality with which the pastor, Rev. O. M. Consens, was welcomed back to his third year of labor, as did also a song for the occasion sung by the choir. Two candidates were received into full membership just before the session of annual Conference.

Hallowell. — The new year — the third of the present pastorate — opens favorably on this charge. Sunday evening, April 25, two persons were at the altar seeking salvation.

Rev. C. J. Clark received a hearty reception on his return to Chestnut Street Church as pastor for another year. His society in large numbers gathered in the vestry on Monday evening, where after spending the evening in conversation and song, Brother Clark was presented a purse of money with which to purchase a study table and Mrs. Clark a beautiful willow rocking-chair and willow standing-basket. The presentation was made by Capt. Coyle in his usual happy manner on such occasions, and responded to by Brother and Sister Clark. Brother and Sister Clark are held in highest esteem by their people, and the church is in a thriving condition.

Rev. A. W. Pottle was received back to Wesley Church, Bath, for the third year with an enthusiastic reception. Brother Pottle and family always win to themselves hosts of friends, and friends to Christ as well.

Brother Bradie's opening at Saccarappahe promises of a prosperous year. He was warmly welcomed by his people, and his introductory efforts touched the key of success.

Bishop Carman, of Canada, Dr. A. Lowry, Dr. J. P. Newman, Dr. L. R. Dunn, Dr. J. O. Peck, Dr. B. R. Peirce and others have signified their purpose of being present and assisting in the Ecumenical Camp-meeting at Old Orchard, Aug. 17-24. The meeting will be an event in Maine.

A large company of parishioners welcomed Rev. J. B. Hamilton back to Hammond Street, Lewiston, for the third year.

Your correspondent is called a High Churchman. All right! If faith in our episcopacy, and attachment to the bishops, with desire to strengthen the episcopacy; if faith in the presiding episcopacy as an essential factor in our economy which I would not limit or dislodge; if faith in our itinerancy, which I would not slow down by adding conditional years for emergencies; if faith in Methodism generally, in which I would be slow to make changes, is high churchism, then I am a High Churchman, and glory in my attachment to a church which has wrought greater results for good in a century than any other church in Christendom; and there are very few tinkering propositions which meet my approval. Stand by the way and inquire for the old paths.

EAST MAINE.

Bangor. — At the fourth quarterly conference of the First M. E. Church, April 13, a preamble and resolutions were adopted, without a dissenting vote, deprecating the extension of the pastoral term beyond the present three years' rule.

Bucksport. — A Seminary correspondent writes commendably of the recent senior class exhibition, held Friday evening, April 23. Mr. H. K. White, who is in charge during the absence of the principal, presided. The speaking was highly creditable, and pleasing and well-selected music added interest to the occasion.

RHODE ISLAND.

Providence. — The discussion on the "Resurrection," which has occupied the attention of the Preachers' Meeting for several weeks, was closed April 26. Brother Yates read an excellent paper, giving a résumé of the whole subject. Much interest has been manifested in the discussion, the result of which has been, so far as we can learn, merely to strengthen all participants in the views previously held.

Trinity. — Large congregations have greeted Brother Anderson, and a decided increase of interest has been manifested in the social meetings.

Souerville. — The old Methodist church is being turned into a parochial school in which 150 girls will be taught by the Sisters of Notre Dame.

Maplewood. — Church improvements in the shape of shingling, painting and decorating inaugurated the second year of the present pastorate. The expense is being provided for by a subscription which meets hearty encouragement. The outlook is cheering and hopeful.

North Andover. — The pastor has issued a neat circular containing church officers and calendar and financial reports, showing the expenditures of the trustees, \$510; benevolences, \$104; pastor's salary, \$800 and rent; Sunday-school, \$112; and ladies' circle, \$284. The entire debt of the church and parsonage is \$70. They are a fortunate people. It would befit them all happy to wipe out even this edifice free.

Baldfield. — A new house has been purchased for a parsonage, and Bro. Pentecost has taken possession.

Lowell, Worthen Street. — Mrs. Louisa Scribner, mother of Bro. G. F. Scribner, and sister of Bro. Jeremiah Clark, and a member of this church for many years, died on Monday of last week after a short illness from paralytic and drooping affections, at the ripe age of 74 years. She will be sincerely mourned by many friends.

Central Park. — Bishop McNamara on Friday last week interested a large congregation in his Independent Catholic Church. The Bishop is very severe upon the Roman Catholic priesthood, from whom he has come out, and makes many telling arguments against their rites. His genuine religious life and apt use of Scriptural truths, with his lively songs and good nature, win him large audiences and make a profound impression upon them.

The General Conference delegates have gone to their responsible work. Of their doings at Cincinnati we learn the *Daily Advocate* will keep you informed.

A venerable correspondent, alluding to the payment of the indebtedness on the Barrington Chapel, gives the following data: —

"In 1823 I was appointed to Milford circuit, with Zechariah Thatcher for my colleague. It embraced fifteen or sixteen towns in Massachusetts, and two in Rhode Island, and had thirty preaching places. We entered every open door. On the same ground now there are some twenty strong churches. In 1873 I was appointed by the presiding elder to Barrington, as a supply, and found a small, feeble hand struggling for existence. They had proposed to disband, but had been persuaded to hold on. I found them without a suitable place in which to hold their meetings, and saw at once that nothing could be done without a chapel. But how could that be built? All that the members and their friends could raise was \$400. I laid the case before the Providence Preachers' Meeting, and got no encouragement. Nobody seemed to

believe that the chapel could be built. But by the blessing of God, and the generous contribution of \$1,200 by wealthy men and women of Providence, it was accomplished. The good results have been a blessed revival, doubling the membership and increasing the congregation fourfold. This work has been of special interest to me as being my last in the Gospel. I have been compelled to retire on account of ill health and age. H."

NEW HAMPSHIRE.

Groton. — A very warm reception was given the new pastor, Rev. R. L. Green, and wife, by the High Street society at the home of Mrs. Laura Bates. A delightful evening was spent in pleasant greetings and social exercises.

Londonderry. — Rev. E. P. Dearborn, of Londonderry, who was taken suddenly ill just before the close of the recent session of the N. H. Conference, has considerably improved in health since his return home, although he is still unable to preach. A goodly number of his parishioners visited him at the parsonage a few evenings since, spending an hour pleasantly and leaving a sum of money in the hands of the pastor's wife, and also the parsonage table a large quantity of other equally useful articles. These timely gifts were secured mainly through the efforts of Mr. William Wallace and daughter.

Concord. — Rev. E. P. Dearborn, of Londonderry, was the latest of the recent session of the N. H. Conference to be affected by the disease of the *Messenger*, and is, as yet, the only one of our officiating church papers — the *Christian Advocate* and *Zion's Herald* — in preference to any individual or undesignated publication.

3. That we request our presiding elders and all others concerned to publish the quarterly programme and other religious notices in *Zion's Herald*.

4. That we regard it as our duty to express our thanks to the Whittaker case, and that is the discipline of the Military Academy was never better than now, and probably was never so good. Under the iron rule of military martinetism, it was an uncommon thing for the students to frequent the liquor establishment of Benny Haven, to absent themselves from the post in numbers, and to return in a state of partial intoxication. Within the past twenty years instances have been frequent, and especially about the outbreak of the Rebellion. Since Gen. Schofield has been in command he has treated the cadets as young gentlemen, and has exhibited some trust in their honor. The result has been a marked decrease of drunkenness, profanity and ungentlemanly conduct, and an equally marked improvement in all the traits and qualities of genuine men. Outsiders are often quite as good judges as administrators and governors of the moral status of an institution; and outsiders who have known West Point intimately for half a century, affirm that it was never more orderly, respectable and efficient than at the present hour. Hon. Martin I. Townsend has not been as felicitous in his methods and modes of address as might have been wished; though doubtless quite sincere in his attempts to get at the truth of the mystery in the most direct and positive way.

R. WHEATLEY.

promoting the highest general and spiritual interests of Methodism, as well as in leading themselves and their families to a higher tone of religious experience and usefulness." This, and nothing more.

It is true that there was a "lengthy and spirited discussion," but not upon the preambles just quoted, but rather upon the resolutions following, which the *Messenger* did not report. The reader will readily conclude that the statements made in the discussion and embodied in the resolutions, "that the *Messenger* is not a fair exponent, true representative, or official organ of Vermont Methodism," was, and is, evidently correct, when he learns that the official action of the Conference, expressed in a strong vote in the adoption of the following resolutions: —

Resolved, 1. That we will use our utmost endeavors to persuade our members to become hearty supporters and faithful readers of our official church papers — the *Christian Advocate* and *Zion's Herald* — in preference to any individual or undesignated publication.

2. That we request our presiding elders and all others concerned to publish the quarterly programme and other religious notices in *Zion's Herald*.

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The Family.

IN MEMORIAM.

BY MRS. W. H. A. SIMMONS.

Passed from our sight like a vision,
Gone like tales that are told,
Entered the valley of darkness,
Where shadows the being enfold;
Into the silence unbroken
Save by the passing of wings,
Where the clear gaze is beholding
Visions of heavenly things.

Passed before, O our loved ones,
Passed beyond sorrow and tears,
Perished at death all ambition,
Weariness, weakness and fears;
Free like a bird from its prison,
Plumming his glad wings for flight,
So did their free spirits hasten
To regions of glory and light.

Melody yet unforgetting
Steals through the memory at will,
Words once so lovingly spoken,
Though the sweet voices are still,
Come back to us through the shadows
Of the long, wearisome days;
In fancy we hear them in heaven
Singing anthems of glory and praise.

The first of them all to be gathered
To bloom in the garden above,
Was a bud of rare promise and beauty,
The darling of hope and of love;
Dropping her bright head she faded,
Weaker she grew, till at last
Up through the bright golden portals
A tiny, winged angel had passed.

* Go gather me flowers of the summer,"
The heavenly Reaper had said.
While listening, an angel had heard it,
And soon on his mission he sped.
A whirlwind passed over the garden,
Blasting two of the flowers so fair;
And when the bright morn had arisen,
The loveliest ones were not there.

The angel had clapped to his bosom,
In passing, those flowers so sweet,
And taking them up to the Reaper,
He laid them down at his feet.
"See! I've brought you two more lovely
flowers,
And these with the blossom so rare,
Are an offering so pure and holy,
So fragrant and wondrous fair,

"That I fain would take them to Jesus,
Our King, that to Him they be given;
For He said, while on earth as He blessed
them,
'Of such is the kingdom of heaven.'"

To His heart did the Saviour confide them —
That great heart which melts all our woes;
Where evermore safe from life's sorrows
Our darlings forever repose.

Once again did the dark angel hover
O'er our earth full of sorrow and woe.
To a weary one whispered he softly,
"To a far better land wouldst thou go?"
With a look of unspeakable rapture,
Her pale hands crossed over her breast,
And a last smile so sweet and seraphic,
Our sister had passed to her rest.

There in our Father's house builded,
Waited a mansion most fair;
Angels were hovering round it,
Longing to welcome her there;
Human sight fails to discern it,
Though sad hearts are yearning to be
Safely at home in that city,
Resting in glory with thee.

But, blossoms and fruit are thus gathered;
He gave and He taketh away;
And blest be His dear name forever,
While low in the dust we may pray, —
"Our Father, our Strength, our Redeemer,
In the name of Thy dear, only Son
Help us, though our hearts may be broken,
To trust Thee; let Thy will be done!"

MEMORIAL OF MRS. LURANA N. ALMY.

BY REV. DANIEL STEELE, D. D.

(Read at her funeral in Salem, April 6, 1880.)

A great deal of sunshine has gone out of this world with our translated friend. I feel, as I stand by this casket, as I felt at the last nearly total eclipse of the sun—a chill and a shudder at the awful desolation which would follow the permanent and total withdrawal of the light of the king of day. Christians are the light of the world. Every one that leaves it is a loss to it. What a mercy that so many are spared for a few years to dispel its darkness! I can conceive of no greater curse to the world than the removal of all the saints whose examples light up the gloom of this wicked world and whose daily prayers keep it from sinking into ruin.

We are assembled at an ordinary funeral. I feel that the customary words of eulogy are wholly inadequate. These words, abundantly and carelessly used at the funerals of persons of merely negative goodness, or of very low degrees of positive excellence, have lost their significance. We instinctively look around for a new language, which has not been cheapened by being lavished upon the unworthy.

Nearly the last act of mine in relation to this church was to hand in at the Conference the statistics of the deaths of its members during the past year. Four deaths! It is well that the annual Minutes do not require us to estimate the names on the dead list by their weight. Otherwise the names of Mary D. Maxfield and Lurana N. Almy would have counted many scores.

The main facts of Sister Almy's life are briefly told. She was converted in early girlhood, at the age of thirteen. About twenty-seven years ago she came to Salem to dwell for the rest of her life. Much to the surprise of some of her friends, she refused urgent solicitations to unite with older Christian churches, thought to be of higher social status in Salem, and allied herself with the Methodist Episcopal Church to share its toils and struggles. Her motives for this act were in keeping with her entire character. This church best represented her views of gospel truth, afforded the best nutriment to her spiritual life, and, above all, opened to her willing feet a larger field of remunerative Christian labor among the lowly and neglected. In this harvest field she has toiled, bearing the burden and heat of the day for more than a quarter of a century; she has carried sunshine into many a home by her visits to gather

the children to the house of God for Christian instruction. Her sweetness, purity, winning gentleness, the charm of her refined manners, and her transparent goodness of heart, were the elements of her success. We do not know how much of her excellence to credit to grace and how much to nature; but we suspect that grace found in her natural qualities a very superior ground-work for rearing up this symmetrical and beautiful Christian character.

Our sister was remarkable for the abundance and persistency of her labors for Christ. In addition to the superintendence of the infant Sunday-school, with all the canvassing of neglected homes which it involved, she had a Saturday afternoon class of children belonging to various congregations. These children she endeavored to lead to the Lamb of God which taketh away the sin of the world. Many have been converted and have united with the Church on earth, and others have entered the Church triumphant. This procession of saved souls is her monument, which will be standing when all the granite mountains shall melt with fervent heat.

The deceased was pre-eminently the pastor's friend and co-laborer. The long succession of the itinerant preachers who have stood in this pulpit with me in applying to her St. Paul's commendation of "Phebe, our sister, the servant, or deacon, of the Church which is at Cenchrea, for she hath been a succourer of many and of me also." Let there be chiseled on the marble over her grave the words of the Lord Jesus: "She hath done what she could."

It was to be expected that fidelity to Christ and His kingdom would be rewarded with the presence of the adorable Saviour on the bed of death, and that she would calmly say to her pastor, as she passed into the death-shades, —

"On Christ the solid rock I stand,
All other ground is sinking sand."

F. R. HAVERGAL, from "Under the Shadow."

A TRIAL OF TRUTH.

BY PEARL VIVIEN.

We all profess to believe that "lying lips are an abomination to the Lord," and to the truth of this doctrine the Most High has set His seal in His holy Word (Prov. 12: 22). The injunctions to truthfulness contained in the Bible are numerous and explicit; its denunciations of falsehood are terrible. Why, then, do we find so many persons professing godliness who yet advocate and practice falsehood to the sick respecting their prospects of recovery? They tell us that to disclose the truth would be to destroy the basis of the last faint hope which struggles in our hearts for existence so long as the life of our friend endures. But is this position impossible? In taking it, they assume that this life is eminently attractive and death is inexpressibly dreadful to the patient. They put into his mouth the craven prayer of Morris to Helen McGregor: "He prayed but for life; for life he would give all he had in the world; it was but life he asked — life, if it were to be prolonged under tortures and privations; he asked only breath, though it should be drawn in the damps of the lowest caverns of their hills." But can the upholders of the system of falsehood for a moment believe that such is the mental attitude with which intelligent and conscientious Christians may be expected to receive the heavenly messenger who shall usher them into glory? A case in point has come to my knowledge.

Mrs. Weston was a heart-broken woman. Orphaned in childhood, she had suffered the rude buffettings of a world which failed to remember that the divinity of the Gospel by a personal acceptance of Christ, they will probably never be convinced; for God has brought His weightiest argument to bear — sanctified character. This is an argument that cannot be refuted. Let me call the attention of this large congregation, and especially of this unusually large circle of kindred, to the vast responsibility for which we are all answerable; for having so saintly a life lived among us, demonstrates the possibilities in grace attainable by us all.

There are many other lessons to be drawn from this life, had we time. We can indicate only two of them. The deceased was not the favored recipient of a high academic culture. She lived before the day of the wide diffusion of advanced learning in our admirable system of high schools; yet by tireless self-culture did she supplement that defect. In the light of her success in this effort let none of our young women despair — none toiling with their hands, as she toiled in the millinery shop in the years of her early residence in this city, snatching every opportunity for the discipline and refining of her mind. Thus when the prejudices of former years gave way, and women were called to give direction to public education, was she fitted to step forward and fill the place on the school committee to which the suffrages of her fellow-citizens called her. Her usefulness in this work has been cut short by death after a very brief service.

Another lesson of our sister's life and character is the superior influence of early piety in the adornment of the heart with the constellation of the Christian virtues, and in laying the foundation of a useful life. Grace had the full preoccupation of her soul before it was marred by the deformity of sin. A very remarkable thing about this funeral is that a mother of four sons, a mother of ten children, looks for the first time upon the form of a

dead child. In her heart to-day is opened a bitter fountain hitherto unnoticed. How much has this mother to thank God for in this remarkable exemption of her large family from death! May it not also be a just ground of thanksgiving that death has first plucked the ripest for glory? Comfort ye one another with these thoughts, for many drops of sweetness are mingled in the bitter cup of which ye drink to-day. Look upward to those mansions to which she has gone, and let your heart feel this new attraction to the skies.

"Another call is given,
And glows once more with angel's steps
The path that reaches heaven."

TINY TOKENS.

The murmur of a waterfall
A mile away.

The rustle when a robin lights
Upon a spray.
The lapping of a inland stream
Upon the dim boughs.
The sound of grazing from a herd
Of gentle cows.
The echo from a wooded hill
Of cuckoo's call.
The quiver through the meadow grass
As the wind falls.

Too subtle are these harmonies
For pen and rule,
Such music is not understood
By any tool;

But when the heart is overwrought
It hath a spell,
Beyond all human skill and power
To make it well.

The memory of a kindly word
For long gone by,
The fragrance of a fading flower
Seen lovingly,
The gleaming of a sudden smile,
A double tear,
The warmer pressure of the hand,
The tone of cheer,
The hush that means, "I cannot speak,
But I have heard!"

The heart that only bears a verse
From God's own Word —
Such thin things we hardly count
As misery;

But, when the heart is overwrought,
Oh, who can tell,
Power of such tiny things
To make it well!

F. R. HAVERGAL, from "Under the Shadow."

in case upon ease, court the hour of the release, assured and assuring that death is better than a bitter life, and everlasting rest than continued sickness; that good things poured on a mouth that is shut are as messes of meat set upon a grave." Dr. Brown also cited Miss Nightingale, the great princess among nurses, whose deathbed experience is unsurpassed, and who with characteristic good sense and exalted principle throws the weight of her great name and influence in the same scale, asserting that it is both safe and desirable to deal frankly with the sick in this matter. Dr. Brown then gently informed Mrs. Weston that her great change was probably at hand.

"Thou shalt teach them," is a command so direct and positive that you cannot do it by proxy. Do it then, thyself, Christian parent, and they will rise up to call you blessed; and God's benediction will multiply

of blood if you could. If the time given to cultivating showy dress and stylish manners were devoted to many courage. A lady was chatting with a spruce cadet during the evening review, and inquired who the cadet might be who carried himself in a manner so straight and soldierly. She had unwittingly picked out the weak spot in the corps. It was Whittaker, the cold-blooded cadet, who, in addition to his high-spirited heart, had the frontier to look white as his "superiors" at the distance of a few yards. The cadet did not conceal the general disgust which the presence of the octogenarian inspired among the members of the corps, and being questioned, explained the kind of treatment Whittaker received. "You pretend to be a gentleman," said the lady, "why don't you yourself treat him with common civility, at least?" The cadet replied that he wasn't going to endanger his position among his fellows for the sake of a negro. "Oh, I see!" replied the lady, in tones of indignation, "when a West Point soldier faces the enemy, it is mere physical courage; you haven't any moral courage!"

The Little Folks.

APRIL SHOWERS BRING MAY FLOWERS.

Tommy Magee
Tommy Magee,
Was a careless boy, you see,
He never put anything in its place,
And was always wearing a puzzle face
And searching here and hunting there,
And looking and seeking everywhere
For something missing — his hat, a toy,
One thing or another — this careless boy.

His mother, one day
(She's I've heard say),
Bade him go and fetch his town away.
"Oh mother!" he cried, "do tell a feller
What has become of his umber-ller!"
Tis raining hard and my cap is new,
And I know — oh, dear! — I shall be wet
through!"
And over the house, in every nook,
For the last umbrella did Tommy look.

But, oh, dear me!
Poor Tommy Magee!
What a mortified little chap was he,
When either he could not go at all
Or carry his mother's parasol!
With a solemn face he marched down street,
Afraid and ashamed the boys to meet.
"Oh, ho, ho! my lady!" the rogues would cry,
As Tommy went meekly and hurriedly by.

But "April showers
Bring sweet May flowers."
And thus it proved to be a day of ours;
For, drying his tears in a little while,
He made a resolve and declared, with a smile,
He wouldn't be caught in a scrape again,
Come either sunshine, or cloud, or rain.
He'd have a place for his things, and so
He'll know where to find them, of course, you
know."

Independent.

THE TIME TO BE PLEASANT.

"Mother's cross!" said Maggie, coming out into the kitchen with a pout on her lips. Her aunt was busy ironing, but she looked up and answered Maggie: "Then it is the very time for you to be pleasant and helpful. Mother was awake a great deal in the night with the baby."

Maggie made no reply. She put on her hat, and walked off into the garden. But a new idea went with her. "The very time to be helpful and pleasant is when other people are cross. Sure enough," thought she: "that would be the time when it would do the most good. I remember when I was sick last year I was so nervous that, if any one spoke to me, I could hardly help being cross; and mother never got angry out of patience, but when, thinking he was just as gentle with me! I ought to pay it back now, and I will." And she sprang up from the grass where she had thrown herself, and turned a face full of cheerful resolution toward the woman who had been sat soothing and tenderly, a faithful, comforting baby. Maggie brought out the pretty ivory balls, and began to jingle them for the little one. He stopped fretting, and a smile dimpled the corners of his lips.

"Couldn't I take him out to ride in his carriage, mother? It's such a nice morning," she asked her mother. The hat and saucer were brought, and the baby was soon ready for his ride. "I'll keep him until the preacher became warm up to his work, and then, thinking he was going too far, she raised her finger, and, looking straight at him, cried: "See here, don't you make so much noise."

.... An insurance agent, seeing a widow had, in his opinion, violated the proposed form, asked, "Did you sign by that you preached?" "No, sir; I held the light to the man that did preach." "Ah! the court understood you differently. It supposed that the discourse came directly from you." "No, sir; I only threw light upon the words."

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.... A little Ottawa miss was taken to the church for the first time, after being duly impressed with the importance of the Sabbath. "How does it feel to be a member of the church?" asked the minister. "I am not cold," said the girl, "I am warm my hands!" the little fellow declared.

.... The sewing-school at St. Paul's Church, in a flourishing condition numbering about 300 members.

Permanent services in connection with the Free Church of Scotland are held at Paul, Nice, Genoa, Naples, Bologna, Florence, Lisbon, Lausanne, Turin, Trieste, and winter stations are — Montreux, Mentone, Cannes, Rome, and Aix-les-Bains.

The Young Men's Christian Association of St. Louis, Mo., has purchased the Union Methodist church at a cost of \$37,000, and will fit it up for the purpose of its organization.

Sprague's Church in London adheres to strict discipline. Sixty-eight were admitted into membership last year. The increase of the church for the same period was one hundred and twenty-four.

A writer in the *Nonconformist* independent estimates that the various branches of the Methodist family provide for the spiritual wants of 3,185,000 persons, or for nearly one in eight of the whole population of England and Wales.

The Free Will Baptists are to hold their annual centennial celebration at New Haven, D. N. H., beginning July 21, this day is to be spent at the grave of Rev. Benjamin Randall, the founder of the New Haven church.

Four denominations — the Methodists, Presbyterians, Congregationalists, and Episcopalians — have thirty-two Sabbath schools in Utah, with 171 officers and teachers, and 2,190 scholars.

The Virginia Bible Society is to

commence a canvass of the entire state, with a view of supplying every family with the Bible. Nearly fifty thousand families will be employed for the work, at a salary of \$25 per month.

The Free Church Mission Settlement at Lake Nyassa, established four years ago as a memorial of Dr. Livingston, is working most successfully. A grammar of the Chilimbi language is as yet unknown, and the natives are taught by Mr. Alexander Ridderick, of the Livingston Mission.

New Zealand Wesleyan Methodist Conference was held at Dunedin, Jl. 21, 1880. The statistics show an increase of 3,737 — an increase of 112. The number of members is 202. The number of European members in full connection is 47; Maori ministers, 7; supernumerary probationers, 15. Total, 71 — an increase of 6.

The 25th anniversary of the Central

Church, held at Stamford, Conn., was celebrated March 30. The church was organized in England, March 26, 1863, and was first located at Dorchester, Mass., from which five years later it removed to Stamford. The earliest meetings were held under the open sky, in the first meeting-house having been built in 1863.

The *Christian at Work* says:

"Costs about \$5,000,000 to sustain 489 churches and chapels of New York

while not less than \$60,000,000 a year

are spent for liquor in the 8,000 licensed

drinking places of the metropolis. As

yet there are creatures who complain

Farm and Garden.**HINTS ABOUT WORK.**

Cited from the *American Agriculturist* for May 1. May is a very busy month, and there is so much work crowded into it that a farmer is in danger of being in a hurry. Every hour of work should be so planned that it will tell most effectually, and this requires considerable thought in order to do the most urgent and important work first, and leave undone those things which may be done almost as well by. As we sow so do we reap, and as this is the month of sowing, the work now will in great measure determine what the harvest of the year shall be. Keep pushing on, but with a plan.

Meadows. — Pick up any stones that may have been raised above the surface from the action of frost. The roller may be used to bring the surface into good shape for the mower. Meadows are frequently injured by the tread of cattle before the ground is fairly settled. The grazing of meadows in spring is at the expense of the hay crop. It is better to keep cattle in the barn until the pastures are ready to furnish them a full ration.

Clover. — An early rolling of clover to settle the roots that have been raised by frost will be especially appropriate after the open winter just passed. Fifty pounds of plaster per acre will often have as good effect as the larger doses of 100 and 200 pounds that are recommended. Wood ashes on many soils will be found a useful application.

Grafting. — Grafting can be done now, but great care is necessary. As the bark peels easily at this season, it should be cut through with a knife, and the saw made to follow the cut, otherwise the bark may be peeled and a bad wound made. It is not best to remove all the buds from the stock before the graft starts, as there will then be no inducement for the sap to flow upwards. After the union of the graft is made and the buds upon it have started, all those upon the stock below should be removed, in order that the graft may have the full supply of sap.

The Tent Caterpillar. — The tent caterpillar will hatch at once their ravages upon the foliage. Fortunately these destructive caterpillars put up "a sign," at which they might escape notice. They pitch their "tents," at once, and though these are at first small, they may be readily seen in the early morning when the dew makes them conspicuous. Take the tent when the whole family is "at home" and crush it under foot. Various devices are suggested for this, but the hand, with or without a glove, is the best. For the higher limbs a pole with a swab attached may be used.

EAST MAINE.**ROCKLAND DISTRICT.**

Rev. A. J. Clifford baptized seven and received three into full membership in the M.E. Church at East Boothbay, April 18. Over fifty have been received on probation during the past winter.

The church at Winsor and Cross Hill is enjoying great prosperity under the efficient labors of Rev. W. F. Chase. The Lord is adding daily unto the church such as should be saved.

Borders. — Their presence is known by the sawdust they make. The only effective method of reaching them is by probing with a wire; cutting the tree with a knife as little as may be found necessary.

Planting in Orchards. — There is a general reluctance to give up the soil of the orchard entirely to the trees. While the orchard is young it is best to cultivate it thoroughly, and hood caps, like potatoes, roots, etc., can be grown as a present pay for the trouble, but as the trees get older and shade the ground, nothing else but fruit should be expected from the orchard. It is a good practice to pasture hogs in the orchard in clover sown for the purpose, as it is one of the best methods of enriching the soil and at the same time destroying insects.

Blackberries and Raspberries may still be planted, but as they start early they should have been set before this. Stakes or trellises should be provided to which the canes are to be secured. Novices fail to understand that it is the new canes that grow this year that are to bear the fruit next season. All suckers are to be treated as weeds unless new plants are desired, when the best ones may be saved.

NEW HAMPSHIRE.**METHODIST ALLEY AND ANTE.**

BY THOMAS GREEN.

As we have seen, the First M. E. Church in Boston was formed at the house of Samuel Burrill in 1792. Meetings were held a few months in "Conner's room," and afterward in "Rudock's room." We have seen in the heading of the subscription paper to furnish seats a suggestion that in the "providence of God we might have a meeting-house." Had these master-builders known what they were doing, known "whereunto this would grow," with what pleasure and interest would we peruse the journal of their proceedings, the accounts of their prayers, strivings, savings and sacrifices, that "the ark of God might no longer dwell between curtains."

Stevens says (*Memorials*, 1st Series, p. 281): "They purchased a lot of land Sept. 5, 1795." Not to dispute with authorities, I think in this case, with the county justice of the peace, "that the supreme court had erred." Dr. Stevens himself would hardly go behind the original deed of the land, which declares the sale to have been consummated by the payment of the price, August 28, 1795, the very day that the corner-stone was laid. Rev. John Harper was at this time preacher-in-charge. Jesse Lee is said to have preached a sermon at the

laying of the corner-stone from the text, "From henceforth will I bless you." The land purchased was on a court opening from North St., now the lower part of Hanover St., known as "Ingramham's yard," which at the sale of the land to the Methodists was opened through to Ship Street (now called North St.), and thus attained the dignity of an "alley-way." The deed recites that "this indenture, made this 28th day of August, A. D. 1795, between Ralph Bentley, of Boston, mariner, on the one part, and Samuel Burrill, Elijah Lewis, Uriah Tufts, blacksmiths, Joseph Snelling, bookbinder, Jacob Hawkins, Samuel Mills, cordwainers, and Abraham Ingerson, carman, all of said Boston, of the other part, witnesseth, that consideration of £132, lawful money, paid by the said Burrill and others, the said Bentley hath granted, bargained and sold to the said Burrill and others all that of land, situate at the northerly part of Boston aforesaid, for the express purpose of building a meeting-house thereon for the Methodist Episcopal Church, butted and bounded as follows . . . 40 feet on the alley and about 50 1-2 feet deep . . . with the privilege (sic) of a passage-way, from Ship Street to said meeting-house, for the people to pass and repass, on foot, to and from meeting, as often as occasion for the same shall require, and to continue so long as the house remains for the purpose of public worship . . . Nevertheless, upon the special trust and confidence, and to the intent, that they and their survivors of them, and the trustees for the time being, do and shall permit such persons as shall be, from time to time, appointed by the General Conference and the district conferences of the Methodist Episcopal Church in the United States, and no other persons, to have and enjoy the use thereof, and to receive ten persons into the church, and more than to mourn their great loss!"

General satisfaction is felt with the result of the election of General Conference delegates. The men chosen will represent the Conference well. It is now an open secret that D. C. Knowles, one of the delegates elect, purposes to make the N. H. Conference his permanent home. Mr. Knowles has won a warm place in the hearts of the preachers, and all will rejoice in this decision.

Rev. E. R. Wilkins, who is commencing a third year at Laconia, is having a successful pastorate there. His energetic labors have not been without results. Conversations have taken place, and the church is being built up. On the Sabbath before Conference it was his privilege to receive ten persons into the church, and more than to mourn their great loss!

Rev. Otis Cole, who succeeded to the work of S. C. Farnham at South Newmarket in the middle of last year, is winning his way finely in that field. The people are delighted with his services in every respect, and all the interests of the church are advancing. A concert was recently given by home talent, of which the pastor's family were a part, which was a fine success and netted \$25 for the church. The people of South Newmarket consider themselves fortunate, and congratulate themselves that Mr. Cole returns for another year.

Temperance.

Hon. Schuyler Colfax says, "Let me prophesy: In less than five years from to-day no man of intelligence will advocate the present license system, nor will the traffic of whiskey be tolerated by the American people."

Mr. Spurgeon, in a recent sermon, speaking of the poverty and wretchedness in London, the result of drunkenness, said, "That is the master evil! If drink could be got rid of, we might be sure of conquering the very devil himself."

Ralph Beatley, recently deceased, who was a number of years town-clerk of Chelsea, and sexton of the First Baptist Church in that city, was a son of the grantor to the Methodists. The land cost about 22 cents a square foot. "At a meeting of the society, held at Samuel Burrill's on the 28th day of December, 1797, James Johnson and Nathaniel Blanchard were chosen trustees in the room of Jacob Hawkins, deceased, and Uriah Tufts, who is no more one of us." To a former inquiry about "Thomas Coope," another arises concerning Uriah Tufts. Where is the wise man? Let him answer.

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BANGOR DISTRICT. — An excellent company are already at work preparing for the coming Conference, and they expect a blessing for the entire assembly.

Pine Street. — A large number of the friends of the retiring pastor, Rev. H. W. Bolton, and family, gathered in the church on Tuesday evening, April 13. A bountiful repast was provided for the entertainment. Brother Withers, in a very appropriate speech, presented Sister Bolton with a magnificent gold watch, the gift of loving friends soon to be left never to be forgotten, and in return she expressed her heartfelt thanks in a very fitting manner.

Dover. — C. A. Plumer is having his usual good success in winning the hearts of the people. Several have been gathered into the fold of God. It is rumored that before long a vestry or chapel will be built, which will add to the comfort and prosperity of the church. All suckers are to be treated as weeds unless new plants are desired, when the best ones may be saved.

NEW HAMPSHIRE. — About forty of the friends and parishioners of Rev. G. C. Noyes and wife welcomed them on their return from Conference. Mr. A. G. Whittier made the welcome address, and in conclusion presented the pastor and wife with a barrel of flour and other nice things. In the response of Mr. Noye he acknowledged having received as presents during the year more than \$50 in cash. Mr. E. A. Whittier, the evangelist, commenced union meetings, April 22.

Gleanings. — The new year has opened. With few exceptions, the preachers who moved were in their new fields of labor the Sabbath after Conference. Rev. W. E. Bennett, feeling the need of rest after the labor of caring for the Conference, did not appear in his new pulpit—Greenland—until last Sabbath.

A few of the appointments were severe, but there has been no spirit of rebellion. All the preachers have gone cheerfully to their work. We are unfortunate as a Conference in having fewer good churches than we have good preachers. Some who are serving very feeble charges are worthy of larger fields.

The missionary report for the Conference the past year we are not proud of. There should have been a gain, instead of a decrease, in the missionary collections. Nor were the statistics of church members pleasant to hear. The decrease, however, is partly accounted for by the pruning of church-records which has lately been the order of the day. We know of one pastor who reported 210 members against 20 reported the year before.

Some of the preachers who returned for a second or third year's work received most grateful receptions from their churches. That of Rev. C. B. Pitblado, of Portsmouth, was said to have preached a sermon at the

laying of the corner-stone from the text, "From henceforth will I bless you." The land purchased was on a court opening from North St., now the lower part of Hanover St., known as "Ingramham's yard," which at the sale of the land to the Methodists was opened through to Ship Street (now called North St.), and thus attained the dignity of an "alley-way." The deed recites that "this indenture, made this 28th day of August, A. D. 1795, between Ralph Bentley, of Boston, mariner, on the one part, and Samuel Burrill, Elijah Lewis, Uriah Tufts, blacksmiths, Joseph Snelling, bookbinder, Jacob Hawkins, Samuel Mills, cordwainers, and Abraham Ingerson, carman, all of said Boston, of the other part, witnesseth, that consideration of £132, lawful money, paid by the said Burrill and others, the said Bentley hath granted, bargained and sold to the said Burrill and others all that of land, situate at the northerly part of Boston aforesaid, for the express purpose of building a meeting-house thereon for the Methodist Episcopal Church, butted and bounded as follows . . . 40 feet on the alley and about 50 1-2 feet deep . . . with the privilege (sic) of a passage-way, from Ship Street to said meeting-house, for the people to pass and repass, on foot, to and from meeting, as often as occasion for the same shall require, and to continue so long as the house remains for the purpose of public worship . . . Nevertheless, upon the special trust and confidence, and to the intent, that they and their survivors of them, and the trustees for the time being, do and shall permit such persons as shall be, from time to time, appointed by the General Conference and the district conferences of the Methodist Episcopal Church in the United States, and no other persons, to have and enjoy the use thereof, and to receive ten persons into the church, and more than to mourn their great loss!"

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Rev. A. W. Bunker, of Newport, on his return home from Conference Wednesday evening, with his family, found the parsonage filled with a merry company who extended the most cordial of welcomes. The company came loaded with an abundance of good things, and a delightful evening was passed. Mr. Bunker's third year opens auspiciously, and promises to be a happy one.

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THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, April 27.

Five members of the Pennsylvania legislature have been sentenced each to one year's imprisonment and a fine of \$1,000 for bribery.

Central Illinois was visited by a destructive cyclone on Saturday evening; many persons were killed and seriously hurt by falling timbers.

The Odd Fellows yesterday commemorated the 61st anniversary of the introduction of their order into America.

Owing to the blockade of Callao, the Peruvian government has opened to commerce upward of forty new ports.

The British recently engaged in battle with the Afghans, and over one thousand of the latter were slain; the British loss was slight.

Major Kallach disavows any knowledge of the murder of De Young, and says that he deserves the act of his son.

Wednesday, April 28.

The Marquis of Ripon is to be Lord Lytton's successor as viceroy of India.

Joseph Seligman, the founder of the famous banking-house of J. & W. Seligman & Co., is dead.

The illicit distillers in northern Georgia have banded themselves together for the purpose of resisting the revenue officers, and a reign of terror exists in several counties.

The House yesterday passed the District of Columbia appropriation bill and also the bill authorizing the registration of trade marks. The bill in aid of the Howgate Arctic expedition passed the Senate.

Trouble between China and Portugal is anticipated. Several Portuguese vessels have been seized by Chinese cruisers.

Thursday, April 29.

The Boston Society of Natural History celebrated its fiftieth anniversary yesterday. Addresses were made by Governor Long, President Elliot, and others.

The Austrian government is taking steps to check the tide of Hungarian emigration to this country.

Ex-Postmaster McArthur of Chicago has been found guilty of embezzling \$50,000 while in office.

The whiskey tax question was discussed at length in the House yesterday. The Senate passed the Indian Appropriation bill.

Friday, April 30.

The English Parliament was opened yesterday.

China is making preparations for war on a large scale.

The officers of the "Constellation" were banqueted by the mayor and citizens of Cork, Ireland, last night.

Many houses were demolished and several persons injured by a cyclone which swept over Columbia, S. C., yesterday.

The Pennsylvania democracy, after a turbulent discussion, failed to adopt the unit rule. It is said that thirty-eight of the delegates are opposed to Tilden, and twenty favor his nomination.

Saturday, May 1.

The President has tendered Postmaster General Key the vacant U. S. judgeship for the eastern and middle districts of Tennessee, and the position has been accepted.

The firm of Houghton, Osgood & Co. has been reorganized under the name of Houghton, Mifflin & Co. James R. Osgood, who retires, starts a new firm in the heliotyping business.

The Senate passed yesterday the Naval appropriation bill without amendment. The House transacted no business of importance.

Nearly 48,000 immigrants arrived in New York last month.

Monday, May 3.

The decrease in the public debt last month was more than \$12,000,000.

President Scott of the Pennsylvania railroad has resigned.

Major General Heintzelman, U. S. A., died on Washington on Saturday, at the age of 73.

Charles Bradlaugh has declined to take the oath of allegiance to Great Britain as a member of Parliament from Northampton.

The Chilian fleet bombarded Callao on Friday.

A serious riot occurred near Paterson, N. J., yesterday, occasioned by an attempt to lynch a farmer who had shot and killed a young German trespasser in his premises.

A joint resolution passed Congress on Saturday, empowering the Secretary of War to send 24,000 rations to the sufferers by the recent cyclone at Macon, Ga.

Letter from Duxbury.

Upon Clark's Island (so-called in honor of the mate of the May Flower), beneath the shadow of Captain's Hill, the Pilgrims spent their first Sabbath on land, lifting up their voices in prayer and praise, with no canopy but the wintry heavens, and thus dedicated themselves and this land to God. Capt. Miles Standish had a large farm this hill, now one of the prominent landmarks of Duxbury, and here a monument to the intrepid captain has been erected (not completed) overlooking the Bay and town of Plymouth. The Pilgrim Church of Plymouth sent forth her first colony to this place, which flourished for many years under able and faithful pastors. About the close of the last century, the faith of the fathers was here repudiated. Methodism took an organic form in Duxbury under the administration of Rev. Edward T. Taylor in 1819, when a class was formed, embracing the following names: Solomon Washburn, Hannah Washburn, Susan Winsor, Salome Delano, Lucy Delano, and Nancy Thomas. Of this little band, Lucy Delano remains, a faithful member, and still active in all the duties of the Christian life. She has been identified with the church as a member in Marshfield, where she united in 1838.

From this small beginning, so rapid was its growth that a large church was built in 1823, and on the 27th of November was dedicated by services as follows: Sermon in the morning by Rev. B. Otheman on Ex. 20: 24; in the p. m., by Rev. J. Lindsey, on Psa. 20: 5; in the evening another sermon by Mr. Lindsey, on Psa. 36: 7. This church constituted a separate station for the first time this year, under the pastorate of that able and faithful minister of Christ, Rev. Thomas C. Peirce, the father of the present editor of ZION'S HERALD. During the same year the Sunday-school was organized, which has continued to bless the church till this day. He was followed by such men as B. Otheman, I. Bonney, A. D. Merrill, Enoch Mudge, D. Fillmore, F. Upham, E. Kibby, and Jefferson Haskell. These pastors were aided by the counsels and ministrations of Geo. Pickering, Elijah Hedding, Edward Hyde, John Lindsay, and others, as presiding elders; hence it is not a matter of surprise that this soon became one of the strongest churches in New England.

In 1837 the number of members reported was 235; in the year 1838 I suppose the numbers had increased to about 300; but as I have not the Minutes of that year, I cannot state positively. Alas, the change came in

the anti-slavery excitement, continuing till 1842, when under the leadership of the most wealthy members, a large secession took place, and a Wesleyan church was formed. As an indication of the results of this movement, the number of members reported by Rev. George M. Carpenter, at the end of his term, in 1845, was only eighty-three.

The financial interests of the place have declined, especially by the entire removal of the ship-building business, compelling the removal of many of the most enterprising men of the place. Many faithful and able men have been sent to build up the broken walls of this Zion, among whom are J. D. Bridge, J. Lovett, Wm. T. Harlow, Wm. H. Richards, Samuel Beadle, M. J. Talbot, D. D. E. Otherman, E. Edson, W. Anthony, W. J. Smith, and S. W.Coggeshall, D. D. In some instances, some years ago, generous appropriations were made from the missionary treasury to aid this church; occasional revivals have been witnessed, but the death-rate has exceeded the birth-rate, until only a small company remain.

F. A. Crafts.

An S. S. Concert Indeed.

Having been privileged to be present at a Sunday-school concert in the city of Newton on a recent Sunday evening, let me say that the young superintendent—not as many weeks as our mutual friend, Hon. J. Sleeper, has been years at it—has, nevertheless, succeeded, in so short a time, in teaching the children to get their lessons so thoroughly that they answered readily all the questions put to them promiscuously from all the lessons of the first quarter of this year, during a very rapid "review" of an hour and a half, interspersed with beautiful new tunes, "sung with a will" by these same little ones. This latter is the more surprising because when I looked upon that school, a year or two ago, hardly any children sang. As to the mode of questioning them, it was as surprising and trying to them as it could be, showing that they must have memorized all those lessons in order to answer any and all, put to any one of the classes at only a moment's notice. Added to this, there was a recitation of a verse or two, by some one, summing up the sentiments taught in the previous lesson.

Does any one say "this was only a fancy exhibition"? like many others we have witnessed? Nay; can anything come nearer the standard of a perfectly-conducted Sunday-school than this? If so, let us hear of one.

A Visitor.

HORSFORD'S ACID PHOSPHATE is prepared according to the directions of Dr. J. H. Horsford, of Cambridge, Mass., the well-known authority on nutritions bread and the cereals. Useful in Dyspepsia, Nervous Diseases, Mental and Physical Exhaustion, etc.

IT IS IMPOSSIBLE FOR A WOMAN AFTER A FAIRLY COURSE OF TREATMENT WITH LYDIA E. PINKHAM'S VEGETABLE COMPOUND TO CONTINUE TO SUFFER WITH A WEAKNESS OF THE UTERUS. Enclose a stamp to Mrs. Lydia E. Pinkham, 233 Western Avenue, Lynn, Mass., for pamphlets.

Lager beer, ale, porter and other objectionable stimulants superseded by Malt Bitters.

It is impossible for a woman after a fairly course of treatment with Lydia E. Pinkham's Vegetable Compound to continue to suffer with a weakness of the uterus. Enclose a stamp to Mrs. Lydia E. Pinkham, 233 Western Avenue, Lynn, Mass., for pamphlets.

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